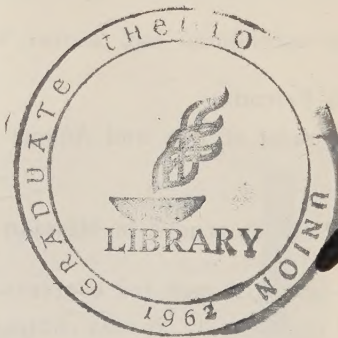


Friendship

AUTUMN 1978



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CONFUCIANISM



THE TAIWAN EPISCOPAL CHURCH MAGAZINE

Editor: Rev. Roy Taylor

FROM THE BISHOP

6th September 1798.

Dear Flock and Friends,

I was away most of July and August for several conferences:-

1. The U.S.P.G. Partners-in-Mission Consultation at Winchester

on July 12-14. Although the conference was sponsored by the United Society for the Propagation of the Gospel, it was chaired by the President of the Church Missionary Society, Dame Diana Reader Harris. Participants at this consultation were members of several missionary societies of Great Britain - the Board for Mission and Unity, the Church's Ministry among the Jews, the Jerusalem and the Middle East Church Association, the South American Missionary Society, the Bible Churchmen's Missionary Society, the Commonwealth and Continental Church Society and the Society for Promoting Christian Knowledge, as well as U.S.P.G. and C.M.S. The U.S.P.G. sends our Diocese one missionary, Canon Archie Briggs, and I was glad to meet the officers and many board members of the society.

2. The C.C.E.A. Bishops' Meeting

at Tunbridge Wells on July 20-22. Matters discussed included CCEA responsibility for the church in Thailand, Indo-china and Indonesia, communication with the Province of Burma, theological education, Partners-in-Mission, etc. It was decided to hold the Full Council in November 1979, probably in Hong Kong, with a worldwide Chinese Anglican Clergy Conference and the Chinese Prayer Book Revision Committee meeting before or after it. Our diocese got a \$10,000 U.S. loan towards the building of the Tainan hostel and kindergarten from the Revolving Loan Fund for Chinese Work.

3. The Lambeth Conference

at the University of Kent from July 23-August 13. There were 49 resolutions including the ordination of women to the priesthood and episcopacy, human rights and dignity,

a New International Economic Order, the use of violence, nuclear fuel, the Conserving Society (Economics and Choice), Economic Development and Minority Cultural groups, the Living Faiths and religions, Marriage, the Family and Sexuality, life-style and public ministry of the bishop, training for new bishops, relationship with the Roman Catholic, Orthodox and other churches, Christian stewardship, Partners-in-Mission, etc., etc.

The Conference opened and closed with an impressive Sung Eucharist at Canterbury Cathedral. There was a London Day with a service at Westminster Abbey and garden parties by the Queen at Buckingham Palace and by the Archbishop of Canterbury at Lambeth Palace.

The 280 bishops' wives also had a week's retreat and conference of their own at Christ College, Canterbury.



Bishop Pong with other Asian bishops at Lambeth. (Photo by Nobus Toda.)

* * * * *

Other events are as follows:-

Holiday.

My wife and I had five days each in Hong Kong before and after Lambeth and the other meetings in England. We also had three days in Glasgow visiting Mr. and Mrs. Liu Kwai-fan of St. Paul's Church, Hong Kong.

Visit of Rev. Robert Tsu

of Lafayette, California, a candidate for the bishopric of Taiwan, on August 17-29. Robert is the son of a great friend of the diocese, Bishop Y. Y. Tsu, now residing in

Wilmington, Delaware. He has seen much of our diocesan work and met with all the clergy and many leading laymen.

Reorganization at St. Paul's Church, Kaohsiung.

From September 1st 1973 Rev. Andrew Huang has been priest-in-charge of the Mandarin speaking congregation at St. Paul's Church, Kaohsiung. Rev. C.S. Ou continues to be Vicar, and is in charge of the Taiwanese speaking congregation, now called St. Timothy's. The two congregations each have their own Pastoral Committee, while joint affairs are managed by the Bishop's Committee. When St. Paul's Clinic is rebuilt, one of the two congregations will be moved there to become another mission church.

New Book by Rev. Wang Hsien-chih.

Rev. Wang's doctoral thesis on the theological meaning of the doctrine of nature in the Tao Te Ching was published on September 4. It is a significant contribution towards the development of a Chinese indigenous theology. The book can be obtained from him at the Taiwan Theological College for 100 NT \$ per copy.

House of Bishops.

On September 27 I shall leave for Kansas City for the Overseas bishops' meeting on September 28-30, and the full house on October 2-6. On Sunday, October 1, I shall be preaching at Trinity Cathedral, Omaha, Nebraska.

Your affectionate bishop,
James Pong.

WELCOME TO THE OGDENS

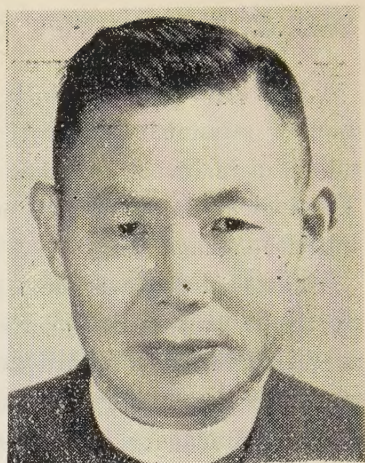
Just after the Craighills left for the States in June, we welcomed to the diocese another missionary family, this time from Australia. Graham and Lois Ogden have taken up residence together with their children, Melissa and Timothy, at the Taiwan Theological College, just north of Taipei, where he is to teach Old Testament after initial language study.

The Ogdens have had a varied career in many countries. Graham's post-graduate work was done at St. John's College, Durham, in England. The couple did some missionary training at Liskeard Lodge, Chislehurst, which was then the training college for male recruits to the CMS ranks. They worked in Japan from 1965 to 1967 and at Trinity College, Singapore, from 1968 to 1972. The opportunity came for further study at Princeton in the U.S.A. till 1975. Graham did a locum in a Sydney parish for six months before joining the staff of the United Theological College, New South Wales, as a lecturer in the Old Testament. At that time, Lois was a part-time secretary for CMS.

Convinced that the Lord would have them return to Asia, they accepted the invitation to teach at Taiwan Theological College, and feel that, since their arrival, the Lord has confirmed the rightness of their acceptance. We wish them well, and look forward to the contribution which they will make to the life of the Church here.



INTRODUCING ALL SAINTS CHURCH, KANGSHAN



Rev.-C.H.-Yang

It was really most unfortunate. On that Sunday afternoon in June we were gathered together at St. Paul's, Kaohsiung, for lay training, and there was no sign of our friends from Kangshan. As they normally constituted almost half of our total number, their absence was clearly noticeable. Later we discovered that, through a blockage in the channels of communication, the meeting had not been announced. Thus I found myself on the last Friday of the month visiting Kangshan to cover some of the ground that we had previously covered at the larger meeting. As the churchpeople attend a home meeting once a week, it seemed appropriate to use this opportunity. After I had finished my talk, and a few who had responsibilities had left, the remainder began to discuss Bible verses which they had found meaningful. This was what the meeting was usually about—a time of sharing from the Word of God and from personal experience. I know of no other meeting quite like it in the Taiwan Episcopal Church.

To this small town, halfway between Tainan and Kaohsiung, nearly thirty years ago came a large community of military folk who had formerly lived on the mainland. Several of them were Episcopalians: as early as 1949, therefore, they began to meet together for worship under the direction of a minister, Rev. Ju-lin Liu. Meetings were at first held in the house of a Mr. Shih, but were later moved to a Mr. Chang's. When the number of worshippers grew, the sum of \$400 U.S. donated by a Dr. Henry Brown, was used to build a temporary bamboo structure adjoining Mr. Chang's home. In 1952 other premises were rented; but as there were many inconveniences, the church moved back to Mr. Chang's home.

When Bishop Kennedy came in March 1955 to conduct a Confirmation service, he observed how crowded the building was, and determined that something should be done about it. In September Rev. Theodore Yeh moved in to help with the ministry. By December, modest premises had been built, and were ready for consecration. The name 'All Saints' was given to the church, and the Christmas services were the first ones held there. In February a Bishop's Committee was formed, with Mr. Cheng-hai Yang as chairman. In May of that year, Rev. Ju-lin Liu retired, and Rev. Theodore Yeh went to the States. In July, therefore, Rev. John Caton was given responsibility for the church. In August of the following year he was replaced by Rev. Richard Yoh. A more permanent building was needed, but as the ground then in use was easily flooded, and was in an area designated for a park, it was deemed unwise to rebuild on the same site. A gift of \$6000 U.S. enabled a church to be built on a new site on Chieh-shou Road. The ground-

breaking ceremony was held on 1st October 1959 and the completed building was consecrated by Bishop Kennedy on April 24th of the following year.

On 1st July a women's group was formed, with Mrs. Ying-mei Yang in the chair. The first Diocesan Convocation was held here in January 1961. In 1963 Rev. John Liu became the Vicar. The same year a Vicarage was built. Mr. Cheng-hai Yang entered the seminary for study. When Rev. John Liu moved to Kaohsiung in 1964, he was replaced by Rev. Meng-chiu Chia, who worked there until he went to Malaysia in 1968. In June of that year, Mr. Cheng-hai Yang, now ordained, became Vicar, and he has remained in this position ever since.

During the period of his ministry, services have been well attended. In 1972 the Vicar went on a short training course at St. George's College, Jerusalem. After his return, a nursery and a kindergarten were established. In order to avoid high interest rates, a credit union has been started. By 1978 \$14,000 N.T. has been invested in this, thus giving a borrowing potential of \$40,000 N.T. should this be necessary.

But I like to think of Kangshan chiefly as the place where people sit down together to discuss the Word of God.

A Confirmation
service



Kindergarten
children

CONFUCIANISM IN CHINESE TRADITION

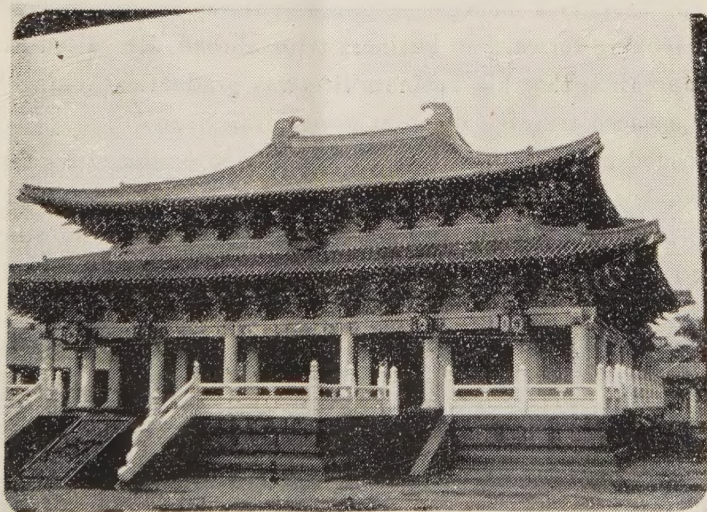
by Peyton G. Craighill

When Westerners think of Chinese religion, the first name that usually comes to their minds is Confucianism. It will be a surprise, then, for them to discover that Chinese generally regard Confucianism not so much as a religion as a way of life or as a social system. Although this description is fair, nevertheless it must be recognized that Confucianism does have religious aspects and that it has made major contributions to Chinese religion.

This apparently paradoxical situation can best be understood by considering the place of Confucius in Chinese history. He lived twenty-five centuries ago in a time of great political and social upheaval in China, brought on by the breakdown of the ancient feudal system. His concern was to restore and preserve stability and prosperity in the land by continuing the best of the past but modified to meet the needs of changing times. This he saw being achieved by promoting a system of relationships of authority and responsibility reaching from the highest to the lowest levels of society. The basic model for these relations was to be found in the extended family or clan. Thus the emperor was looked upon as the father figure of the empire, and his subjects were related to him in the role of filial sons and daughters. This web of relationships extended down through all levels of the social hierarchy to its foundation in the family unit. If the relations within the family were sound, then the nation as a whole would be strong and prosperous.

This Confucian ideal was rooted in China's ancient past but with significant modifications. The ancient model tended to interpret human relationships within the context of a sacral view of the universe. Because these relations were given a divine and therefore absolute significance, divine sanctions could and were used to rigidify human interactions. In the Confucian view, the realm of the divine was not denied, but the focus of attention was shifted to the human realm. Thus Confucianism became a humanizing process in Chinese life, struggling against the powers of magic and superstition that had such a negative influence on society. But with this change, Confucianists by no means denied the religious dimension of life. This was most evident in the emphasis that they placed on ritual. Although they may have thought of the value of the rites as being more for the people performing them than for the divine powers they honored, still, in their performance they acknowledged the reality and importance of the divine. This was most evident in the rites of ancestor worship. Ancestors, as progenitors of the clan, were regarded as being in a sense divine. The rites of ancestor worship were a means of giving transcendent meaning to the life of the clan and through it to society as a whole.

Throughout Chinese history. Confucianism has found its strongest support among the literati and those in positions of power. But its influence has also been diffused through all levels of society. In Taiwan today, its position is somewhat problematical. In the larger cities. Confucian temples are to be found, although their numbers are far fewer than the temples of other cults, Confucian rites are celebrated on occasions, especially on Confucius birthday. In high schools, a limited time is given to the study of the Confucian classics. But most younger, secularized, westernized, educated people show little interest in Confucianism as a system. Despite this, the values espoused by the Confucian tradition are still profoundly a part of Chinese life. The fragmenting of the family and the new spirit of individualism brought on by a fluid, industrialized society and Western democratic ideals no doubt provide severe challenges to Confucianism. Yet so deeply imbedded is it in Chinese culture that it will not be easily dislodged from its position of influence. It may be that through Christianity much that is so valuable in the Confucian tradition will find a new vitality which can reach out beyond the Chinese people to be shared with the world.



Confucius temple at Taichung

(This series was originally planned to last for only four issues, but has been resumed because of requests.)

June 15 (during a hike on the East Coast)

We were surprised at the number of churches—mostly the True Jesus Church—and the absence of temples. We had several rests. At one place we had the use of a pump to refresh ourselves. A bullock cart came by: a transistor radio was playing, and a little boy on the cart beat time to the music. As we continued our walk there were several little hamlets; but we were unable to buy bread for lunch. We came to a place where the road was being repaired: this was not so easy to negotiate. The grounds of a primary school, being shaded by trees, seemed an excellent place to rest. However, some of the children, seeing my Western face, came over to investigate. I suggested that this might be a good opportunity for a 'Sunday School'. Nathan therefore, rose to the occasion. He taught them about the lost sheep, and also explained and distributed some tracts. By the time we departed, we were all firm friends.

June 26

Another English Bible Study took place this evening. The visit of A.C. (who borrowed a book and tape two years ago) also coincided with this. He had entered a company as a salesman and become a manager within a year; so he was now feeling very proud of himself, and looking forward to business trips abroad. He called himself a Christian, but I got the impression that his business life was gradually choking his spiritual life.

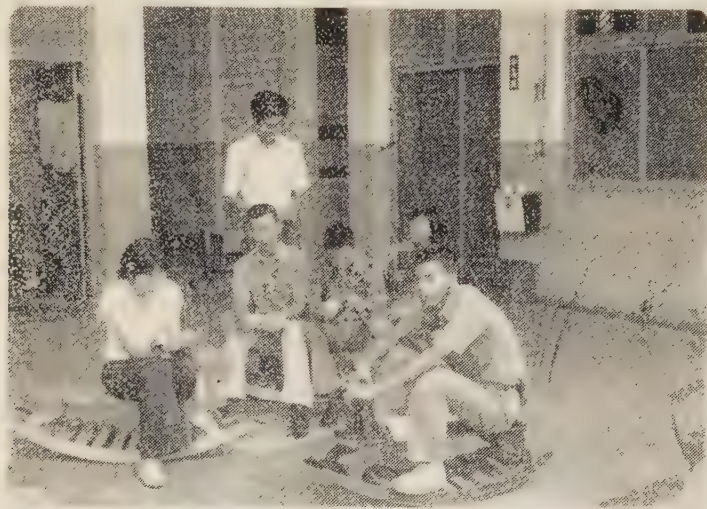
July 11 (during a youth training camp at Yang Ming Shan)

Singing preceded my 8.45 talk. The book has been produced by David Chee. Some of the songs I knew, but several with which the students seemed familiar were new to me. I spoke on how to help new Christians. For this I sat with the others round a table. During my talk I felt very relaxed. What I had expected to be a 50-minute talk actually lasted for an hour.



July 21 (while staying in Taichung)

This morning I took my sons to St. James' again, where the teenagers' camp was in its last morning. When I arrived, groups were discussing their contributions for the closing service. We stayed for that service. The singing was rather lifeless, and poor acoustics marred the readings and testimonies. We were invited to share lunch with them.



July 30

Thus ended the laymen's summer conference. Although there were some encouragements, such as the number of books sold, and the genuine desire for growth on the part of a small nucleus it is disappointing to see the small numbers involved in lay training, and the lack of commitment among some of these.



August 2

This was the first day of my son Andrew's school life. His friend Khe-jin attended class with him, and showed himself more proficient than Andrew. Brother Christopher was there too, but he was no great help. Andrew would refer to his mother henceforth as "my teacher".

August 5 (translating at a factory meeting for a team from the Logos ship)

Pastor Su called for me just before seven, and we travelled by air conditioned cars to the 'Right Way' factory. As Andrew had woken up, he accompanied us. It was a factory run by a Christian, and 30% of the workers were Christians too. The room where we met was apparently both a dining hall and a place for Christian meetings, for it had a platform with a pulpit, a cross, and texts on the wall. Every morning there would be a Christian meeting for all the workers.

August 8 (working with some Logos members)

A little time after our return, it was necessary to take seven boxes of tracts to the newspaper office for inclusion in the morrow's edition. As we were crossing in pouring rain to the taxi, I fell into an open drain almost waist high, gashing the lower leg and bruising the left femur. I lost a slipper. My spectacles fell off, but did not break. Things could have been much worse. I felt very unsightly padding about the newspaper office in bare feet. Back home, I changed my sodden clothes.

August 15

Last Saturday evening I felt the Lord was saying that some Bible Study material should be prepared for the type of person who is not familiar with the Word. It seemed that to invite the reader to answer simple questions, so as to teach him to study for himself, would be a good method. This morning, when the clergy met at Grace Church, without any prompting on my part, the very subject came up. Wang Hsien-chih was the most ardent supporter of the scheme. He suggested that in our jubilee year we should promote a Read-the Bible movement. Thus the Lord confirmed his guidance to me.

AROUND THE CHURCHES

Holy Trinity, Keelung

The new church will soon be ready.

Good Shepherd, Taipei

Joseph Yang has now completed his doctorate studies in England, and has taken an assistant professorship at Chiao-Tung University.

St. Peter's, Chiayi

As the number of kindergarten children now exceeds 300, the student hostel work is gradually being phased out. This year sees only half the usual number in residence.

St. Andrew's, Chiading

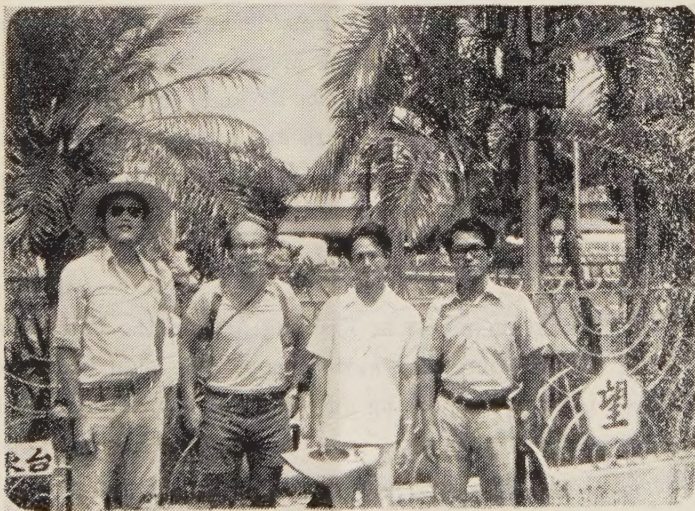
The newly formed Kindergarten already has over 80 pupils. The Lais received another male addition to the family on 4th September!

Grace Church, Tainan

On Wednesday evenings there is to be a series of Bible Studies and lay training programmes, for which Rev. R. W. Taylor is responsible. The Taiwanese congregation continues to grow.

St. Michael's, Tainan

In June three of the graduating students accompanied the warden on an east coast hiking tour (see picture). The students at the start of the new term in September concreted and re-roofed the cycle sheds.



St. Paul's, Kaohsiung

The Mandarin and Taiwanese congregations have been meeting separately since August.

St. Mark's, Pingtung

The church recently received a gift of \$600 U.S. from a family in Malaysia called Wang. Charles Chen has been busy this summer teaching English classes as a means of making contact with the local people.

THINGS TO COME

PREPARATIONS FOR JUBILEE YEAR

1979 marks the 25th anniversary of the founding of the Taiwan Episcopal Church. A committee has been formed to discuss plans, and the following activities are already scheduled:-

1. Thanksgiving services both in north and south in January.
2. Evangelistic meetings taken by Rev. K.S. Lin of Singapore. Mr. Lin's brief ministry at St. John's Cathedral a few years ago was much appreciated.
3. Three ordinations. One man is to be ordained into the regular ministry; two others will become non-stipendary priests.
4. A special Bible Reading campaign. To this end, new materials are being produced, and should be published in quarterly booklets, beginning in January.
5. The rebuilding of Grace Church. Quite a lot of decisions have yet to be taken about this venture.

THE SHAPE OF LAY TRAINING

Most churches this season will have their own monthly meeting. Sometimes they will run it themselves, sometimes they will have outside help. Topics to be studied include "Why Belong to the Episcopal Church?", "The Meaning of Baptism and Confirmation in our Church", "How the Prayer Book was Formed" etc. In addition to this, there will probably be two larger meetings, both in north and south, in November and March. It is hoped that the use of the new Bible reading materials will help develop the spiritual lives of our lay people.

THE NEW BISHOP

When the annual Convocation meets at Keelung around the end of January, delegates will be faced with the task of electing a new Bishop. The man who is chosen will work with Bishop Pong for a year before taking on his new responsibility. Please pray that the right man may be elected.

